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262 **Food.**—The chief foods of the *Tehuelche* were guanaco and ostrich meat, the latter being generally preferred as less lean. Armadillos, skunks, tuco tucos (*Ctenomys* sp.), and huemuls were also eaten (Roncagli, 1884, p. 771; Ibar Sierra, 1879, p. 54), but dogs were not (Fitz-Roy, 1839, 2:150). Grease, fat, and marrow were delicacies, as were also ostrich eggs. The later *Tehuelche*, ordinarily at least, avoided fish (Coan, 1880, p. 60; D'Orbigny, 1835–47, 2:100; 4:101; Bourne, 1853, p. 147; Musters, 1871, p. 201; Ibar Sierra, 1879, pp. 54–55; Borgatello, 1924, p. 16), not, apparently, from magico-religious motives; but near the coast the early *Tehuelche* consumed fish and mollusks (Oviedo, 1851–55, 2:40, 43, 45), the later *Tehuelche* some shellfish (Gervaise, *in* Dumont d'Urville, 1842, 1:278).

While meat was the basic diet, considerable quantities and varieties of plant food were eaten. By the early *Tehuelche* certain roots, "resembling parsnips," were eaten raw or cooked, and made into flour (Pigafetta, 1906, 1:50, 60, 78; Oviedo, 1851–55, 2:40, 43, 45); by the later *Tehuelche*, roots, roasted and made into flour; "wild potatoes," dug up from underground and eaten raw or cooked; seeds, "like mustard," ground between two stones; "a kind of spinach" and a few other plants; "wild dandelions"; barberries, wild currants, strawberries, piñoes (*Araucaria* sp.), apples (Juan de la Piedra [1779], 1837, 5:77; Coan, 1880, p. 119; Dumont d'Urville, 1842, 1:154–155, 279; Schmid, 1912, p. 24, with native names of six or seven roots and plants eaten; Musters, 1872, p. 199; Spegazzini, 1884, p. 238; Vignati, 1936, p. 598: cf. Spegazzini, 1884, p. 238; Outes, 1905, p. 253; and especially Vignati, 1936, p. 598, and 1941, for botanical identifications). The later *Tehuelche* chewed the gum which exuded from the incense bush (Musters, 1872, p. 199; Schmid, 1912, p. 28; Spears, 1895, p. 159: cf. details of [58] method of chewing in Hudson, 1926, pp. 125–126), as a pastime and dental cleanser. According to Vignati (1936, p. 602), some of them [276] chewed the leaves of *Chuquiraga avellanedae* "como excitante nervioso."

231 [241] The *Tehuelche* practiced no agriculture at all, and the early *Tehuelche* had no domesticated animals except the dog. They seem to have had at least two kinds of native dog, a larger long-haired one and a smaller one somewhat resembling the Scotch terrier (Cabrera, A., 1934, pp. 88–91; Spegazzini, 1884, pp. 232–233; Allen, 1920, pp. 476–478); a third kind, resembling the greyhound, was probably a cross between the Spanish galgo and the first of the above two (Cabrera, A., 1934, pp. 88–91). The smaller dogs were used mostly as pets, the larger ones in hunting.

231 177 **Horses.**—The horse was introduced after 1670, and before 1741, probably some time around 1725, from the Argentine *Araucanians*,

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Lista, 1879 b, p. 76; Boncagli, 1884, p. 776; Spegazzini, 1884, p. 237.) Bloodletting was commonly resorted to. The resin of Schinus *Duvaua dependens*) was chewed for health purposes (Muñiz, 1917, p. 214; cf. Pineda, 1914, p. 9). Guanaco bezoars were utilized for medicinal purposes (Musters, 1871, p. 126; King, 1839, 1:117, for bowel complaints). Like the *Puelche* and the *Araucanians*, the *Tehuelche* had numbers for "100" and "1,000" taken from *Quechua*.

POYA CULTURE

Most of our extremely fragmentary data on *Poya* culture are derived from Diego Florez de Léon (1898), Gerónimo Pietas (1846), Miguel de Olivares (1874), Gómez de Vidaurre (1889), and Menendez (*in* Fonck, 1900). The main passages from the first four are reproduced in full and their anthropological content critically discussed and interpreted by Vignati (1939 a; cf. also Latchman, 1929–30, 64:220–229).

Subsistence activities.—Food consisted of animals, birds, and certain roots from which a flour was made; later, beef. The two earlier sources, Florez de León and Pietas, made no mention of agriculture; Olivares (1874, p. 511) stated that the *Poya* had "a little grain" [cultivated by them?]; Menendez (*in* Fonck, 1900, p. 319), that the "Puelche" [probably *Poya*] of Lake Nahuel-huapí in 1792 had some quinoa, wheat, and barley, that they did not cultivate the ground, but that they used to throw seeds on the ground along streams and what came up was gathered by the first who came along.

Skin bags served as water containers. An alcoholic beverage was made of wild fruits.

Hunting and fighting weapons were the bow and arrow and bolas. Dogs were used in hunting. Horses and cattle were early introduced.

Shelters.—Tents were of skins.

Clothing and ornaments.—Clothing was made of guanaco, fox, and ostrich skins, and included a large mantle and a smaller pubic covering. One Indian, from inland, met by Florez de León, "had his nose pierced like the people of Perú" (1898, p. 256)—no doubt, with his septum pierced.

Transportation.—Inflated guanaco skins were used in crossing rivers on horseback.

Social and political life.—Not only polygyny, but also polyandry was permitted (Olivares, 1874, p. 511; Vidaurre, 1889, p. 301); when one husband went away hunting, the other took his place. According to Olivares (1874, p. 512), sodomy was practiced; so, too, father-daughter incest (ibid.), though not approved by public opinion. Each band had its own headman, with persuasive rather than mandatory powers.